We

864 very sure about this. Nothing is a mystery.

178 565 634 621 567 There have been no changes in the last fifty years in regard to social classes here, except that the kraengs have lost their power, and that Bima is no longer in. Also, the radja is now superimposed. But the regular classes are the same, and even the kraeng still get a bit of respect, although this has suffered a marked decline. Note that the Radja is a Todo kraeng, and I can see that he tries to do the best he can for his enormous "family" by getting land for them, etc.

Cornelius lists in his notes:

tu'a kilo	household head
tu'a mbaru	house head
tu'a panga	lineage chief
tu'a tenu	va'u or kampong chief
tu'a beo	elders of the kampong, collectively
gelarang	who is also a tu'a tenu
dalu	district ruler
radja	new Manggarai ruler
ata leke	commoner
ata mendi	slaves who were bought or captured
ata lampang, ata sekontu, ata mangko' pitu	other slaves

The general term for "population" is ro'eng.

651 567 661 178 In the old days a tax was paid to Bima in slaves (taki). It is remembered that three men from Veol were taken off in this fashion, but it is not known where they were taken. Others were taken as slaves because they didn't behave correctly toward the Bima dignitaries.

● [689] Enslavement was evidently a great form of punishment here for any infringement in showing the proper respect to authority. Today there are no more "slaves"

We

565 dressed, e.g. the kapitan of Roworeke, he is not
291 dominated by an "assistant." However, he domi-
177 nates (cautiously as yet) the adat dressed mosa
554 laki. This is interesting.

565 The Pongkor kraeng said that manners differ
576 by class, and he may be right. However, I met a rough kraeng in Anam. And I think that he was from Todo too. Todo ones have a reputation of being more refined than those from Pongkor. All this probably does not mean very much.

[195] Special words are used as part of the lan-
516 guage of ceremonies and rites. However, this
178 is merely a matter of occasion. In the old days real respect was shown for the Bima dignitaries, the kraengs, etc. When one approached a kampong where there was a kraeng, one had to dismount from one's horse and remove one's shoulder cloth down to the hips, where it was wound around, leaving the torso bare.

[689] If one did not show the proper respect formerly, a whole kampong might be made lampang. Thus, enslavement was the great mass punishment. Even today there is still a bit of feeling in regard to the rank of the kraeng, although it is nothing like what it was before.

554 There are grades of pride on the kampong
621 level, and thus Veol feels a bit higher than
614 its branch kampong Tjantjar. Also, Veol va'u feels a bit better than the incoming va'u Tjepang. But this is not a real formulization.

565 There are no approved marriages with mendi.
582 This is still very bad. It is possible to marry with other kinds of "slaves" (e.g., lampang). There are a number of such cases now in Veol. Everyone, up to the radja, may marry everyone else except the mendi. There are plenty of such mixed marriages, and even the radja has a commoner for a wife. Here again one can see the ordinary quality of the radjas